

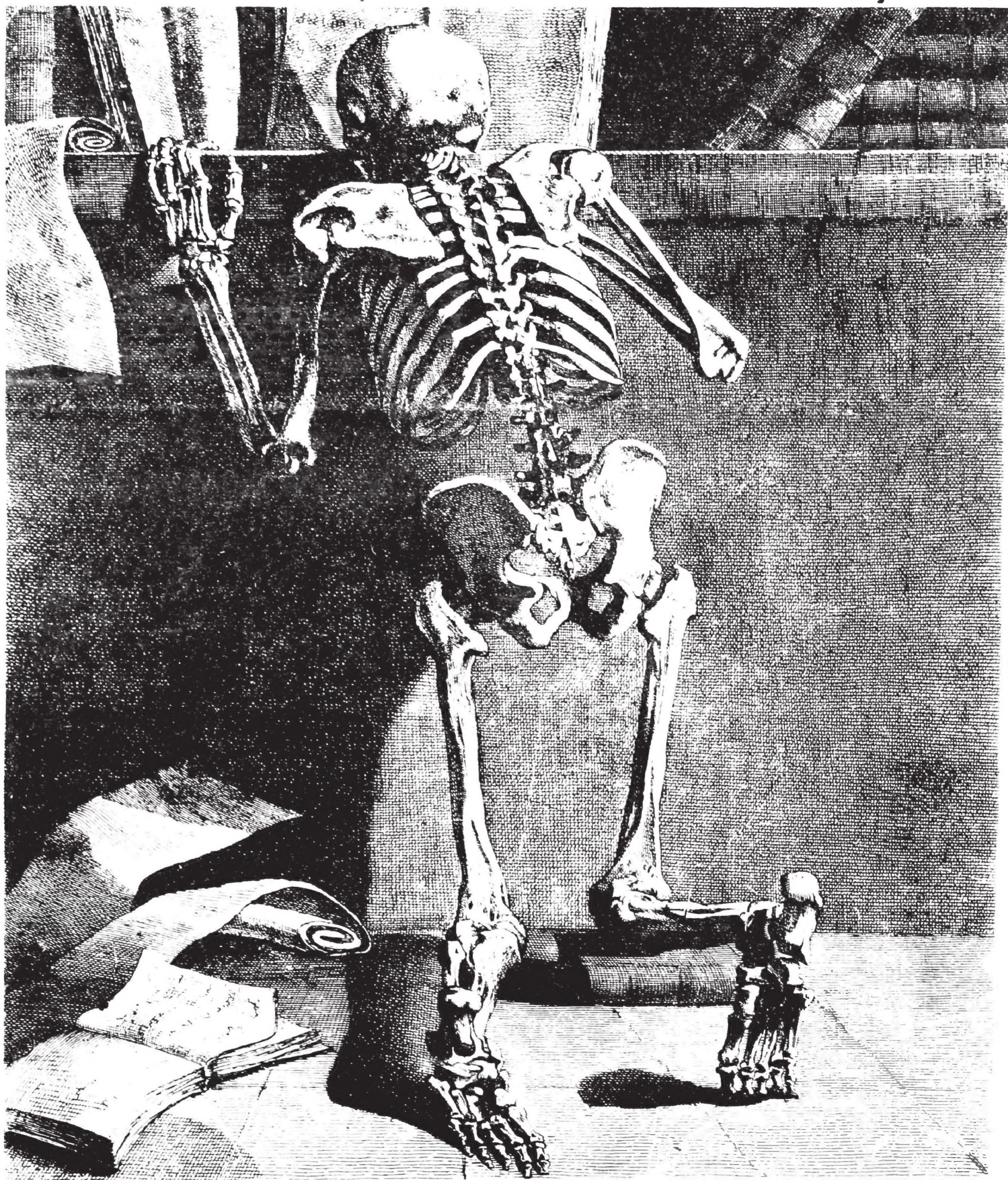
OUT OF
25¢
TOWN

WASHINGTON

20¢

FREE PRESS

1522 CONNECTICUT AVE. WASH. D.C.
20036. VOL. II, No 50 FEB. 16 - 28, 1969.



The Washington Free Community is starting to organize itself to carry out offensive and defensive action against repressive police power. All information regarding narcs, informers, or any other pig hassles should be sent on to the Free Press. Come in and rap it down. Organize to Smash the State!! (see page 5).

"One of the major products of the Selective Service classification process is the channeling of manpower into many endeavors, occupations and activities that are in the national interest." General Hershey made this statement on the channeling of American manpower. He himself admits that everyone who receives a deferment is still helping to support the national interest and a system which is creating war, violence and mass coercion. When you want to do something for yourself and other people you will not waste your precious time digesting the education your government has planned for you. You will not waste your time and your dignity by finding a deferment and slipping beneath the blanket of the Selective Service System. We at 7421 Blair Rd. NW (726-7798) believe that total non-cooperation is the only way to gain one's human freedom. The only way to end the war, to end the violence and its acceptance, is for everyone to see the immediate necessity to condemn by refusing to participate in all acts and activities pertaining to human indignity. Resistance in the way of non-violent confrontation is the only way the sickness in this society will ever end. Come to our commune on Blair Rd. and experience an alternative.

BUSTS BUSTS BUSTS

A new series of narcotic arrests this past week has led Washington hip persons to suspect and be apprehended by a new undercover agent who has equalled Larry Elliot in devious and unethical practices. Most of the twenty some odd persons arrested, all young, long-haired types who live in and frequent the DuPont Circle-Georgetown area were arrested for sales of drugs. The drugs, predominantly sale of heroin, also included sale of marijuana, and less frequently, speed.

The agent whose name appears on the majority of the warrants is an undercover agent named Bernie, who had befriended persons around DuPont Circle since last November. Although he is the person reputed to have bought from most of the victims, there are other agents who had been responsible for the arrest of others. One, a spade named Matt (or Mac) and a white agent named Tony are those who are known to us at this point.

Bernie is about five feet, 10 inches, blond hair, blond goatee, gold-rimmed glasses, and is well-dressed in modclothes, like Larry Elliot. Matt is a black man, well-dressed in college type clothes, with an Abraham Lincoln-type beard, and always wears blue-tinted sunglasses. He is husky and stands about five feet, 10 inches. We have no description as yet on Tony.

Most of those busted were arrested in Georgetown in a 1984 series of arrests. About twelve narcotic agents from the DC

NO HEAD ROOM by Hunter Stag

Traitors beware
Even now cross hairs are on the backs of your necks.
Are the Minutemen un-American?
Riots said to cause application decrease at Columbia.
High school students undergo "sniff test"
Stop denture odor.
108 teenagers seized at pot party.
Many in US called ignorant on issues.
I've got a man in the cock-pit with a gun in my back
And I think we're going to Cuba.
Hostess orders joke-cracking pastor off plane.
Palace converted into Holiday Inn.
Guerrillas ambush army patrol.
U.S. monopoly capital blood-sucking octopus . . .
Tentacles all over . . .
Viciously plundering.
National Liberation Front opens.
There is no reason for mass arrests if there aren't
any masses.

Hayakawa speaks is speaking has spoken.
Che's destructive urges analysed.
Feel stronger fast.
Over 28,000 dead.
For me it's a stuffy feeling.
Tide with XK gets out blood.
Baby accompanies tumor removal.
Incredible even the blood's gone.
Nixon's purse snatched.
Marines ordered onto the streets.



police department appeared in front of the Peoples drugstore at Wisconsin and O Sts., and singled out one person at a time for arrest. It was a warm night, and by some "coincidence", most of those who had warrants against them were on the street. The arrests took up to an hour to make, with Larry Elliot leading a band of narcs, and pointing out one person after another, he led the narcs and arrested them. Screams of "This is Larry Elliot" incensed the crowd to the point that almost two hundred outraged heads nearly threatened retaliation against the narcs. Almost all of the persons arrested were out on bond and awaiting trial for narcotic arrests stemming from Larry Elliot's bust months ago.

Appearing on the warrants with the narc's name, usually Bernie, were the dates of the sales. Most of the sales had taken place from October to December 1968. These sales had therefore been made BEFORE LARRY ELLIOT ARRESTED OVER ONE HUNDRED PERSONS. The question remains -- WHY DID THE NARCS WAIT UNTIL NOW TO ARREST THESE PERSONS? ESPECIALLY WHEN MOST OF THEM HAD BEEN IN JAIL WHILE THE WARRANTS WERE STILL OUTSTANDING? One of those arrested, a person named Timmy, had just gotten out of jail on the Friday before the bust, and was arrested for sale of heroin on a warrant dating from February 1968! The narcs had waited over a year to arrest him; and he had been in

their custody several times during the past year.

Apparently, the narcs either were using this bust to strike fear into the persons busted, or else they were afraid that the busts conducted by Larry Elliot would be null and void.

Larry Elliot will probably have most of his cases thrown out of court, according to a reliable Free Press informer. There will appear numerous witnesses against him who will testify that he is not a credible witness because he had taken LSD, STP, methedrine, dexedrine, marijuana, hashish, DMT, heroin, and other drugs. He had turned on minor girls to marijuana, and while they were under the drug's influence, had sexually assaulted them. Thus, it looks to the narcs that Elliot's cases will not reach a conviction.

The first of the cases that Elliot had in court was already thrown out. One defendant named Lee was freed after his attorney questioned Larry Elliot under cross-examination. The lawyer had asked Elliot when he joined the police force, and Elliot replied that it was late August. Then the attorney asked if he had undergone police training, and ELLIOT REPLIED THAT HE HAD NOT. Then the judge dismissed the case, apparently under the conclusion that LARRY ELLIOT IS NOT A LEGITIMATE POLICEMAN!! This probably occurred to the narcotics department, and prompted them to make further arrests.

Student Freedom and Civil Liberties

"If you see any copies of the Washington Free Press in possession of a student, confiscate it immediately. Any questions from the student regarding this confiscation should be referred to the administrator. If you see a student selling or distributing this paper, refer them (sic) to an administrator and they will be suspended."
-- Memorandum to Staff from the Principal, Galthersburg High School, February 4, 1969.

FREE PRESS EDITOR ON TRIAL

One of our Free Press editors is facing criminal charges for allegedly placing his body in a zone undesignated for a person of his classification.

Chris Webber's trial for trespassing will be on Wed., Feb. 19, at 9:30 AM in People's Court, Rockville. The community is invited to final act of this government-sponsored theatrical production. All space belongs to the People!!

NOW!!!

MONEY

One of our brothers has been in jail much too long. Sometimes when you out-fuck the system, you get fucked yourself, and they're really fucking over his head. We've gotta get him out -- NOW!!! It's the start of our community bail fund. Send some bread to the Washington Free Press, c/o Bail Fund, 1522 Connecticut Avenue. Today is the first day of the rest of your life! And if you ever get busted call us at 483-6222 or call Switchboard, 638-4301.



DIA IS THE
ENEMY
OF THE
PEOPLE

a start

The Defense Intelligence Agency strolled on campus this past Friday to receive a lukewarm welcome by the Georgetown SDS. A hard-core group of fifteen keep a constant vigilance with pickets, guitars, chants, and guerrilla theatre. With meaningful protests (or interest in anything) so rare at Georgetown, the average reaction was one of mild amusement. The street theatre skits attracted curious crowds of one hundred students (many who felt distinctly anxious over not walking right to class), and passers-by several times during the day. The skits dramatized the university as a training ground for the military-government-corporate complex.

OH REALLY! Spectator reaction provided a telling commentary on Georgetown. Two old ladies watched the action, obviously enjoying themselves. Then someone said, "They're from the SDS." The smiles disappeared as they hurriedly left the scene of the crime against society. One student clad in a Georgetown jacket remarked, "I don't mind them (meaning the whites in the demonstration) protesting, but that Chink girl." One harassed professor (a harsh critic of the American System) jogged by and said with a grin, "Maybe I'll join you." (As of now he hasn't.) Many people just rushed by, denying the reality of the protest. The staff of the Placement Bureau (where the DIA man was interviewing) couldn't comprehend why students should be "re-belling". "Don't you have everything?"

The FBI unmarked riot control limousine slowly slithered down the street. A police contingency was amassed two blocks away, ready to protect the International Police School which resides in the old D.C. Transit Building on M Street. (They expected the students to demonstrate there -- communications gap.) No violence or vandalism broke out. At the day's end, the SDS dispersed.

Any protest in Georgetown is important. The area is so involuted and divorced from harsh reality, that very basic introductions to radical America are needed. This was a good, intelligent one.

A BATTLE

The two-week liberation of Sir George Williams University ended violently Tuesday (Feb. 11) after riot police arrested 79 students -- blacks and whites -- in the school's computer center. The busts and clearance of the center took over 10 hours as the occupiers waged a phearce battle with police forces.

The students, fighting for the right of a relevant education, barricaded themselves in the computer center and armed themselves with fire hoses. After battling for over an hour they were forced to the ninth floor where the computers are kept. As Montreal's riot squad moved in for the kill the liberators set fire to their barricades and took axes to the brain machines. While at least 1,000 student supporters gathered outside, the students inside tossed IBM cards, print-outs, papers, research documents, typewriters, portable computers, and adding machines out the windows -- nine stories to the street. Flames shot out 15 feet and the police drew back. The whole building was filled with thick black smoke; at least 5 cops and firemen were overcome and taken to the hospital. As the fire moved in on the students, so did the riot squad and they managed to capture 79 of the 150 liberators.

The damage: \$1 million to computers; due to fire and water damage no use of the building until next October; valuable research projects, academic records, test marks destroyed. Total damage is estimated at \$8 million.

The students have been charged with conspiracy, arson, and public mischief. Arson alone carries a 7-year to life sentence. Repression will not stop our revolution! It only shows us more clearly why we struggle. Case in point -- A few days after the fall of Hall Building Computer Center the Montreal Stock Exchange was bombed, forcing the capitalist pigs to score their blood money on a blackboard with chalk.

A VICTORY

Students around the world know that there is only one place to take their power -- into the streets. But none do it quite as well as the Zengakuren students of Japan. For the last year they have controlled Japan's most prestigious institution, Tokyo University. Japanese students, to the man, live the battles Western students talk about. In American universities maybe half the students will "support" a strike, and when the barricades go up maybe a hundred are left to be smashed by well-armed rioting pigs. At Tokyo University all 15,000 students stood firm behind strike demands while thousands donned steel helmets and occupied buildings.

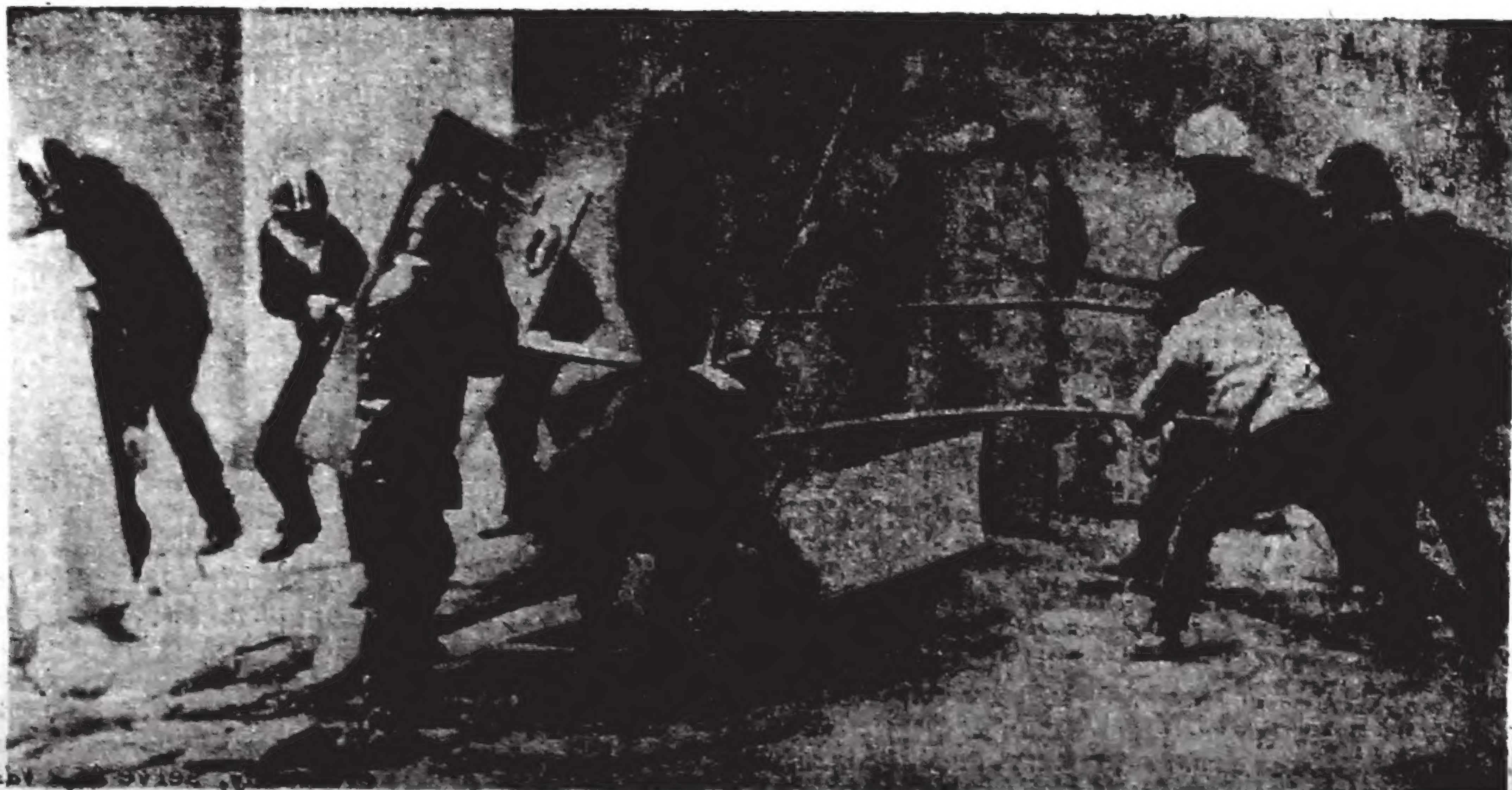
8,500 Japanese riot cops carrying sheet-metal shields advanced on the liberated buildings under the cover of high-pressure water hoses and tear gas guns. As the police neared the buildings the students opened with a barrage of concrete slabs, bricks, molotov cocktails, and acid bombs. Hours of bloody hand-to-hand combat followed. Japanese riot police are armed with riot sticks, helmets, and shields (like other strong arm men of fascist governments), and Japanese students arm themselves the same or better (unlike our student revolutionaries). The student barricades began to fall, one by one, until only the 120-foot high clock tower remained under student liberation. To seize this last stronghold, the cops used helicopters to bombard the tower. After 36 more hours of continuous fighting the students gathered up their red banners, broke into a rendi-

tion of the "International" -- and silently surrendered.

The battle at Todai, as Tokyo University is called, was only one of the many the Zengakuren will have to fight before they win their revolution in Japan. As of last week they held 19 other major universities. The real showdown between Zengakuren and the Establishment is coming up in 1970, less than one year away. This is when the U.S.-Japan Mutual Security Treaty comes up for review.

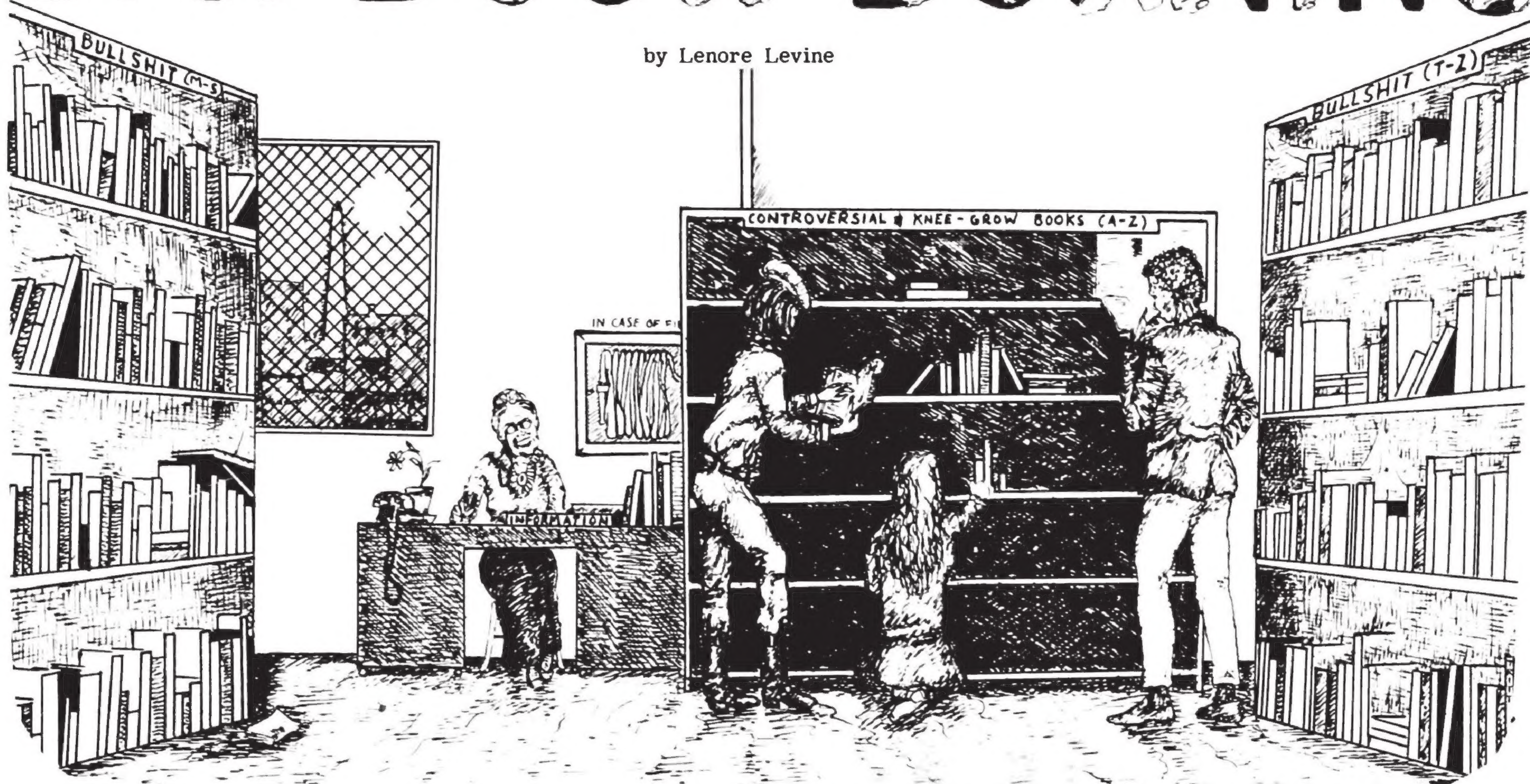
The students are keeping things crumbling until then. A week ago ten students scaled walls, crept through corridors, and finally fought with staves against police in order to liberate the roof of the U.S. Embassy. Once in control of the roof the students, members of Kakumaru-Ha (revolutionary Marxist faction of Zengakuren), raised the NLF flag and covered the building with anti-B52 bomber slogans. Fighting whenever they were approached, the students held the roof until a 200-man troop of cops finally forced their retreat. Later, 2,000 cops ringed the Embassy to prevent a repeat by other demonstrators.

We have much to learn from the Japanese students. How long could we have held Columbia? How long will S.F. State be closed? The students have the entire power structure of Japan shaking at the foundation. The Ford Foundation refuses to give Japanese students scholarships in fear that American students will learn through doing that: OUR POWER IS IN THE STREETS!!



D.C. BOOK BURNING

by Lenore Levine



It is questionable whether the criteria used for book selection in the D. C. libraries reflect the needs and interests of the people of the District of Columbia. There is no censorship as such; Miss Holt, the librarian I interviewed, said that the library tries to represent all opinions on controversial topics, to include all the "responsible, somewhat significant views." In the D. C. Public Library's manual of general information for employees, there is a section discussing the criteria for book selection. Nothing is to be excluded because of the race, religion, or political views of the writer, nor, of course, because of failure to select an author's previous works. The Office of Adult Services is to carry out a policy of selection, which emphasizes the positive, rather than censorship, which emphasizes the negative aspects of the job. The librarians are "not to meet every demand of a sometimes depraved popular taste, but to satisfy the needs of a whole community for sound and instructive uplifting reading."

On controversial nonfiction subjects, the guideline is to choose books whose authors are "thoroughly conversant on the subject, whose statements on fact and law are accurate, and whose arguments . . . carry weight." Librarians are advised not to select writers whose "views are regarded as unsound by a consensus of responsible civic, scientific, religious, or educational opinion." "Sensational, violent, or inflammatory" books are avoided, except for those with historical value such as *Mein Kampf*.

In choosing fiction, they should not select "novels which present false values" or literature which shows "evidence of a pathological mind." In general, books should not "offend good taste in moral and ethical standards." According to a speaker quoted on the guidelines for selecting books, the "demand of a group for free reading of books that promise lust, treason, or militant atheism" should not be satisfied, for it would violate the "trust to obtain wholesome books that could be purchased with the money spent on vulgar and nasty" literature.

D. C. library employees are subject to rather strict conditions of hiring and dismissal. Masters in Library Science are hired on the basis of, according to Miss Holt, "intelligence, knowledge of books, interest in people, an attractive appearance and a reasonably agreeable disposition." In another program, men and women with only a B.A. are employed as librarians, but not allowed to play any part in the selection of books. They are employed for clerical duties such as desk work, and given in-service training courses in library science.

All District of Columbia employees, including those in the libraries, are subject to a code of ethics enacted by Congress in 1964, violation of which may lead to dismissal. Besides a number of provisions against corruption, the code contains a provision that workers must "put loyalty to the highest moral principles and to country above loyalty to persons, party, or government department." They must "uphold the Constitution, laws, and legal regulations of the U.S. and all governments therein and never be a party to their evasion"; and, finally, they must "give a full day's labor for a full day's pay, giving to the performance of their duties earnest effort and best thought." By a law passed by Congress in June 1968, they can be subject to dismissal for inciting riot or civil disorder, or for committing any offense determined by the Mayor to be connected with such disorders, and not eligible for re-hiring for five years after the final conviction. Obviously, all of these provisions, though they may be just when taken literally, could be used to fire employees who engage in political dissent.

Even miniskirts are frowned on; official disapproval of short skirts is expressed in an article written last summer and put into the employees' manual. It shows pictures of unattractive women

in overly short skirts, and expresses the anti-miniskirt opinions of three Washington charm schools.

In August 1968, four months after the April riots, an article was inserted in the employee's manual telling about the D. C. Public Library's work in the antipoverty program. The Coordinator of Special Services was commissioned to make a review of the services provided and report on them. Volunteer tutors were trained, films were sent to work-training programs, Head Start consulted the library services, and special material was sent to various agencies. The people aided were referred to as "underprivileged" and "deprived".

One hundred and twenty-four high school students, and twenty-six out of school students (sic) were hired in work-training programs by such divisions of the D. C. library system as the Technical Processes Department, the Duplication Unit, and the Buildings and Grounds Department. They were given training in discipline, adherence to schedules, and good work habits", and "developed skills in clerical work, operation of duplicating machines, maintenance of heating plants, custodial work . . ."

Also in August, the Public Library instituted a special collection of books "by and about Negroes", selected by the same channels as regular books. These volumes, mostly paperbacks, are available at each branch on a separate set of shelves. Only a small fraction of the collection is available at any one library at any time, but the complete list of books does cover the topic in a fairly comprehensive manner.

The greatest fault of the collection is not the exclusion of important though controversial works, but the inclusion of many books that are irrelevant to the needs of the black community, or persons seriously interested in understanding black Americans. It includes novels written by white writers that are simplistic, sensationalistic, or inaccurate, such as *The Man* by Irving Wallace; ghostwritten autobiographies of entertainers (*Ethel Waters*) and athletes (*Jackie Robinson*); *Up From Slavery* by Booker T. Washington; two books by black writers, *The Challenge of Change* and *Knock on Any Door*, that are not concerned with black people at all; and dated books like *Our Faces, Our Words*, which describe the civil rights movement in terms of the early sixties.

However, several important and relevant books have not been put in the collection. The exclusion of *Home* (by LeRoi Jones), *Sex and Racism in America*, and *The Man Who Cried I Am*, though deplorable, may be explained in terms of their too great frankness. But the omission of *The Heart is a Lonely Hunter*, *Down These Mean Streets*, and *Cane* (by Jean Toomer), one of the best books of the *Harlem Renaissance* and recently reissued in paperback, is inexplicable.

In Washington, D. C., funds for the Public Library are appropriated by Congress, and the system is administered by a Board of Library Trustees now appointed by the Mayor, who appoints a single Director. A majority of the Board was appointed before 1966, and the Director in 1947; though their names are not familiar, they seem to be solidly establishment figures, holding such occupations as a City Councilman, a lawyer, and the Editor of *Parade Magazine*. Not one, at any rate, is well-known as a spokesman for change.

Thus we see how the D. C. Library, a public service, has become irrelevant to the needs of the people it is supposed to serve. Short of *Home Rule*, I doubt if there can be the major overhauling of rules, staff and procedures necessary to bring the whole system into the Twentieth Century. But it is certainly possible to establish a community-controlled branch of the public library, on the same pattern as the community-controlled schools, that may, eventually, serve as a vanguard for the whole city.

Part I of a Series of Lectures by Kim Taylor

INDIAN ART

I AM ASKED TO TALK ABOUT INDIAN ART and so I must say something about Indian philosophy. Now I realize that you have had this, and doubtless you know all about it. It is possible, however, to know all about Hinduism and understand nothing at all.

You may know for instance that Hindus see the world as illusion . . . this is like knowing that Christians see God as an old man with a beard who lives upstairs. It is naive and superficial to the point of being nonsensical. I heard someone ask at an earlier talk how Indians holding to this illusory view cope with modern science . . . I hope it has been shown to you how science has a way of confirming the intuitive findings of Hinduism. You think a mountain is a solid block of granite . . . Science on the contrary will tell you that it is in reality a diaphanous network of electrical energies. That fact does not prevent the Indian from climbing the mountain . . . It does not prevent me from banging this illusion of a solid desk . . .

Indian sculpture disproves the implication that traditional India is incapable of a real look at the world . . . If you blush or are embarrassed by it, it may be because you are incapable of the same realism . . .

You may know all about Hinduism and the rest but art offers insights beyond theology. The art of India is alive with religion, and a living religion is not about it; it is; it is not to be explained, but to be experienced.

You are not going to experience India if you remain on the outside looking in. You are not going to understand Hinduism if you go with the idea of converting the heathen. Understanding implies standing under, not over, apart or above . . . You can be a Christian and your understanding of Hinduism can make your Christianity come alive as never before . . . We are spoon-fed our religion and accept it casually. Moreover, Christianity has dodged the problem of evil so that its images are easily acceptable: the saints and the gentle Mary . . . but you cannot so easily accept a Mother Goddess of the World with a bloody tongue and a circle of skulls around her neck . . . You can't accept so that you must look behind the form to the meaning . . . And if you make a practice of this with respect to Hinduism, you may come to do it with respect to your own religion . . . and much that can seem naive and unacceptable in our scientific age on the face of it -- the Genesis story for instance -- can prove meaningful and in the light of the science of psychology, wholly acceptable.

Hinduism is not a revealed religion, requiring faith . . . It is a psychological one, asking enquiry, discovery, direct intimate experience . . . India is not over there; it is here and now in us all . . . And your going to India may, I believe, properly be seen as a voyage to the discovery of yourselves . . . a venture into dark and hitherto unexplored areas of yourselves. You may well be surprised at what you find in yourselves; you may well be shocked . . . but maturity, man and womanhood, requires that you do not run from what you see; that you stand and admit it, encompass and experience it . . . Do this and it may be found that the demons and the dark forest lead, as in the fairy tales, to the Princess and the sunlit castle . . .

SO: YOU ARE FOR INDIA AND I AM TO TALK OF ITS ART.

Your purpose is practical, so I shall not stand on scholarship or exotic terminology. I shall speak of Indian art as it may not only delight you, but even stir, even disturb you, affecting you as profoundly as you will dare to let it. Given the right attitude you will get more from India than you could even intend or hope to give. It is with attitudes then that I shall concern myself . . . and since I must select from an enormous field I shall confine myself to that aspect of Indian art which has brought the most bewilderment and shock to Western eyes . . . and brings blushes of embarrassment to many urbanized Indians in our own day.

THE TREE OF LOVE

AT FIRST GLANCE, even at second and third perhaps, Indian art can seem an incomprehensible maze . . . there are so many gods and they have so many arms . . . Who are they? . . . What on earth or in heaven's name are they doing? . . . And why? Clearly, there is no "Instant Indian". . . It must seem alien to us and apart, and its art -- because it belongs to a long, long time ago -- is also separated in time.

But if Indian art was only an academic matter -- a scholarly study of something in a faraway place and of a time past and gone, I for one would not bother with it. On the contrary: I hope to show you that Indian art reveals an attitude to life that may be of relevance to us all, here and now.

Indian art is not for art's sake. It is, says Coomaraswamy, for Love's sake. And love it seems to me is the one thread upon which may be strung all the many varied beads of Indian art and allow us, at the end, to hold it up as one might a necklace and see the apparently separate and unrelated parts as one whole . . .

My theme is love then, and since we are all -- butcher, baker, candlestick maker, fool and philosopher, professor and student -- all subject to this most fond affliction, love in an India of long ago need not be without meaning for us who experience our loves and our lives here in Texas.

For, from the Indian point of view, it is the one love that manifests wherever and whenever . . . at whatever level. It is for love that the fish chase each other in the green depths of the Mexican Gulf . . . It is for the same love that the stallion mounts the mare . . . for love that the burning sailor crosses the border to find a brown girl in a brothel . . . for love that a 17-year-old poet bites the tip of his pencil and shyly takes the hand of his high school Beatrice in bobby-sox and oneakers, his blue-jeaned Cleopatra whose burnished throne is the back seat of an old Chevrolet . . . It is the same love that made a man once willing to be nailed upon a cross . . . the same love that in India persuaded a Prince to quit all the pleasantries of a palace, a beautiful Queen, a bright and to wander all the wide country then for 40 years with

only a begging bowl in his hand . . .

If I am to talk of Indian art, it is clear that I must talk of many things. I must talk of religion. I must also talk of sex. I was once told that one has to be careful here in talking about Indian art . . . that I would have to skate around certain essential aspects of it, because religion and sex are two most sensitive areas here. I do not understand this. These are sensitive areas because they are important ones, presumably. We are in a sorry state if we cannot talk straight and freely about what most deeply concerns us.

Indian art, as I have said, suggests that there was once an attitude to life that is of relevance to us all . . . and I include the urbanized Indian of today. Wisdom does not lie in the east; it lies in us, in you and I, just as stupidity does. India also lies in us. Beyond the boundaries created by politicians and maintained by professional soldiers; beyond the petty limits of patriotism, we can see the world as one place; all men as mankind, and in a very wonderful way, mankind as each one of us.

IF WE ARE NOT NOW TO DESTROY THE WORLD, it is urgent that we should know ourselves . . . Imperative that we should know those parts of the world which are reflections of ourselves, and which we have hitherto kept hidden, and hidden from India is not a coloured patch on the other side of the schoolroom globe; it is a part of ourselves. India is the night to the day of our selves. India is literally a land of dreams, and dreams tell intimately of the dreamer.

IN THE BRIGHT SUN OF INDIA there will be found what most of us dare only in our dreams . . . Only in dreams do we allow demons and dancing gods, the horror in us and the intimations of immortality; the sensual animal and the bright angel in us. In India these may be seen in flesh and substance standing upon a city corner or squatting beside a village pool. The mad, the miserable and the magnificent keep company, side by side. For India is never one thing or another; it is both and something else that is other than simply the sum of the opposites . . . It is the nightingale and the night mare; the song and the scream and the silent night out of which they both come; into which they both again go.

What we deny in ourselves we admit only in baleful dreams that can be dismissed by light of day; what we repress or express only in secret and in shame, in India may be met upon a sunlit street. All our shadowy irrational fears have actual shape and substance there in India, and in Indian art; our phobias are personalized, as it were, so that naming them, we may come to understand and to accept them, and so to understand something of ourselves. An appreciation of Indian art implies a willingness to live with oneself, with all of oneself . . .

But understanding of this kind does not simply ask for an extension of our present attitudes; it calls for a leap. Indian art is not simply another way, another world; it is an other world . . . an other part of ourselves, as I have said. We can safely stay where we are . . . It could seem wise to do so; but if we

would understand ourselves, we must be more than wise, we must be otherwise . . . and leap . . . It may well happen that an understanding of Indian art will involve some alteration in ourselves.

MY THEME IS LOVE and so I will talk of many things, necessarily, for love is a thoroughly untidy, unmethodical word, distressing to scholars since it cannot be confined by definition . . .

Love can mean anything . . . anything at all from a definition of God (as when we say "God is Love") to the sexual act which our novelists are now free to describe by a four-letter word . . . In India, once at any rate, it seems that love did mean anything. "God is Love", we say, and while from the traditional Indian viewpoint, this would seem a limited view, they would accept it as such gladly, and explain it further by pointing out that the incarnate god Krishna made love in a single night to sixteen thousand village girls . . . This makes clear to the Indian peasant, the extraordinary extent of God's love; it is told in symbols he well understands. And the Indian philosopher, himself in love with abstractions, finds no quarrel with the statement, since he well knows what it symbolizes. So we find no distinction in Indian art between what we call sacred and what we call secular; between what we call sacred love and profane (that is, sexual) love.

AND I THINK IT IS JUST HERE that we (the modern Indian as ourselves) can benefit by a look at traditional Indian art and thought. We all suffer from what a writer friend of mine has called the "disease of dualism"; we are mind and body (more truly mind versus body); we are body and spirit; we have God and the devil; heaven versus hell (while there is a saying in India that "he who wishes to be free, should fear Heaven no less than Hell"); we have God who is love and, (if not versus) the four-letter love that is a joy common to both man and beast. Indian art suggests that such oppositions did not exist in India . . .

In my recent reading I have repeatedly come across references to the problems that follow upon this "disease of dualism" . . .

Denis de Rougemont in his last book, Love Declared, starts by saying: "Eros, who was a god for the Ancients, is a problem for the Moderns. The god was winged, charming, and secondary; the problem today is serious, complex and cumbersome. But this applies only in the West, for nothing of the kind is observed in India . . . Why has eroticism become an age-old synonym for perversity not only in the legal jargon of the secular State, but in the eyes of sincere and high-principled Christians? Why is it that religious morality and eroticism have reached this state of permanent conflict, of reciprocal contempt, of rigorous mutual exclusion? No such situation prevails in India . . ."

I think he assumes too much for modern India . . . at any rate for the modern Indian under the influence of the West. But it seems that there was not this conflict in India at the time when its traditions were alive and observed . . . Its art suggests this . . . and the extent to which we feel disturbed by Indian art may well be the measure of our own inner conflicts.

Now THE INDIAN MIND IS INFINITELY COMPLEX AND SUBTLE; it has given birth to the most fantastic worlds . . . Understandably those who stand before Indian art for the first time see only a maze of many gods with many heads and arms . . . Only a fool would try to push his way through this profuse jungle and produce some simple exposition . . . Only a fool . . . So I will try.

IN THE BEGINNING, it is said in the Upanishads, a part of the Hindu scriptures, "In the beginning verily all this did not exist. From Non-Being, Being was produced. That Being changed itself into a Self . . . Verily in the beginning this Self was alone . . . there was no other winking thing. This Self thought 'Let me now create the worlds . . .'

"The Self desired: 'Would that I were many. Let me create myself.' He warmed himself; he created the world and he entered it . . . Verily he had no pleasure (the text continues). One alone has no pleasures . . . He desired a second. He became as large as a woman and a man in close embrace . . . Then he divided himself in two. Therefrom arose a husband and a wife." (One is reminded here of the Platonic myth of the creation of the sexes . . . and why it is that we are only half-being, haunted by the need of our other half, the man or woman who will complete us, and so make us whole.)

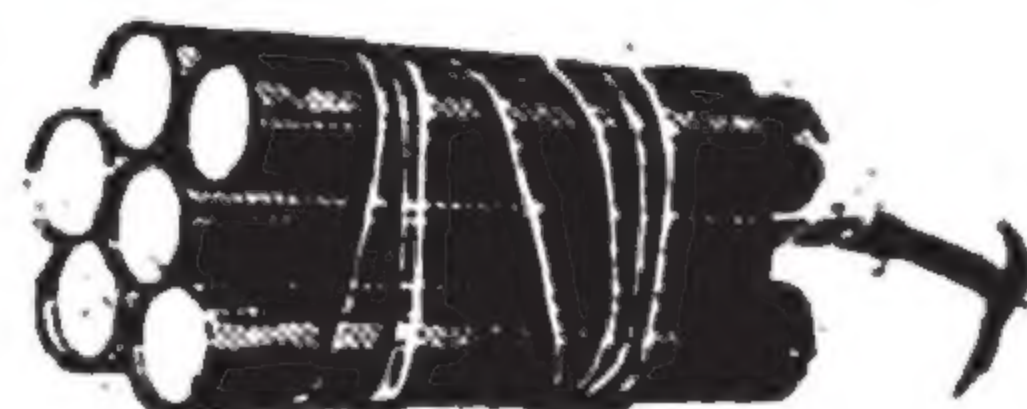
The story follows with a kind of game, the kind that is played between boy and girl everywhere; she runs in order to be chased; she hides in order to be found. It is an old game, as old as creation says the Indian myth . . . "I will hide", said the first god-woman. She took the guise of a cow. Whereupon the first god-man became a bull and found her. So cattle were born. She hid again and became a mare. He found her and became a stallion, mounted her and so horses were born. She became an ewe, he a ram . . . so the world is full of sheep . . . and so it was for all creatures, even down to the ants . . .

CLEARLY THIS STORY DIFFERS in important respects from our own. In the first place: according to this story, the world and ourselves are not the manufacture of God, but his manifestation. We are not the product of God, and apart from him; we are his appearance.

The difference in the Indian and our own stories of creation give rise to two quite different attitudes to life and to love. From the Indian standpoint there was and is only God, and he manifests as men and women, you and me, as well as cattle, horses, sheep, ants and all that is, as an actor plays many parts . . . If all is God, there is no division; no dualism; no matter apart from spirit, no body apart from mind, no God apart from man; no religion apart from sex . . . And sex we have seen was the means by which the Supreme Being created the world and he created it in pursuit of pleasure . . . That sex should have associations at once godly and pleasurable can seem strange to us; it gives rise to an art that is at once sacred and gay and so is profoundly different to our own.

THE WAR GAME

One of our brothers has been busted in St. Louis for attempting to destroy government property. Michael S. Siskind pleaded guilty to placing a fire bomb on a window sill of the Reserve Officers Training Corps building at Washington University. Siskind, 21, is the first person ever convicted under the World War II Sabotage Act passed in 1940. The maximum penalty is 10 years in prison and a \$10,000 fine. Michael Siskind's story tells us two things: (1) Don't get busted



(but don't be paranoid -- only one conviction in 29 years); and (2) Action arm of our revolution is growing.



MONTREAL (LNS) -- Canada has not been closed to American military deserters, regardless of what the New York Times says.

The Times and other establishment media have been spreading the lie of such an end to safety. However, according to the American Deserters Committee (ADC) in Montreal, it's not so. There may be a more rigorous application of the points system -- 50 out of 100 points on the immigration scale needed to qualify for immigrant status -- and there may be some delay in the granting of work papers. But, to their knowledge, no individual has been denied immigrant status solely on the grounds of his desertion, so long as his application was made from within Canada.

A spokesman for the Canadian Manpower and Immigration Ministry was quoted Feb. 1 in the Montreal

BOMBS

ANN ARBOR, Mich. (LNS) -- A National Guard garage and a business administration building in Kalamazoo, and the state capitol in Lansing were the targets of the latest bombings; in Michigan.

The Kalamazoo bombings occurred within 20 minutes of each other in the early morning hours, but police say they have established no connection between them. A gallon jug of gasoline with a wick did \$12,000 worth of damage to the National Guard building, destroying a jeep and damaging another, and causing extensive smoke damage.

The fire bomb sent through a window of North Hall, which houses mainly business administration classrooms and is next to the ROTC building, failed to explode. The fire at the state capitol was quickly put out.

Workers there described the bomber as a tall blond "hippie type". In Kalamazoo, a woman said she observed three men in a car speeding away after the National Guard garage bombing.

In August and September, dynamite bombs hit draft boards, police cars, military

NEW YORK (LNS) -- Despite the reforms of the ROTC program taken by some Ivy League schools, total enrollment in ROTC continues to climb.

According to the Wall Street Journal, the draft deferment value is one of the major reasons for the increase.

Yale was the first to withdraw academic credit from the ROTC program. Dart-

ESCAPE

Star: "If an American soldier on leave comes to Canada and then decides not to return to his unit he becomes a deserter under American law but (Canada) will do nothing to return him to the U.S. authorities. The reason is that to do so would indirectly extend the application of U.S. laws into Canada. In the case of this man, an application for landed immigrant status would be considered with no reference to the fact that he was an American deserter. If he were eligible by normal standards, he could stay.

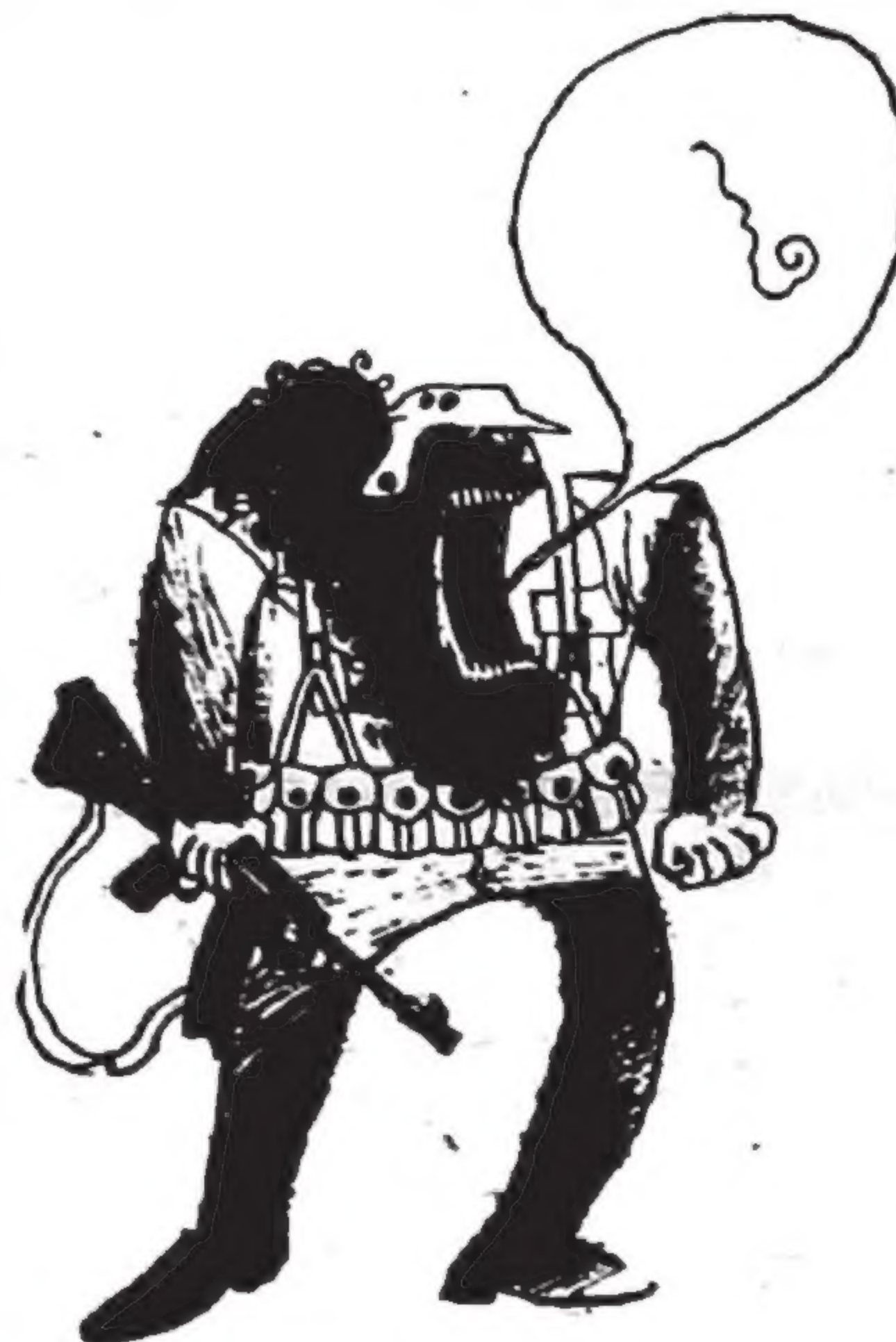
An American deserter, who identified himself as such, applying for entry at a border point would be treated entirely differently. Because he was still in the U.S., Canadian rejection of his application would not change his status, vis-a-vis his own government and there would be no suggestion of extra-territorial application of American laws."

In such cases, the deserter would probably be denied entry.

The source of the difficulty then is at border entry points, where the U.S. has been somewhat successful in bending Canadian policy, rather than at internal offices of the Canadian Immigration Dept., where business seems to be continuing pretty much as usual.

The ADC says, "Deserters are safe within Canada. They will not be extradited, deported or denied immigrant status at internal application centers provided they qualify"

The ADC advises servicemen seeking to escape the military to enter Canada while on leave to use papers other than military ID of possible (e.g. birth certificates, drivers licenses). Such persons should contact the ADC at 122 St. Paul Street West, Room 522 in Montreal. Their telephone is (514) 843-8144.



RESISTER

DETROIT (LNS) -- Ted Riis wrote "Draft Resister" on his forehead, colored his face yellow and painted blood trickling from a bullet hole between his eyes -- then he went down to the Fort Wayne Induction Center to refuse induction. Ted, who said he wanted to "symbolize the thousands of Vietnamese who have suffered from the war against Vietnam", was turned down by the Army, who classified him as a "neurotic".

EXILE

RESISTERS -- If you are not in the U.S. on your 18th birthday and don't return until after your 26th birthday, you too can beat the draft. It is another legal loophole.

PROPAGANDA

Pat Moynihan, one of the planners of Nixon's volunteer army, says, "The opportunity for Negroes to fight in Vietnam may be the single most important psychological event in race relations in the 1960's (because) . . . acquiring a reputation for military valor is one of the oldest known routes to social equality."

vehicles, a CIA office and a research lab in the Ann Arbor and Detroit area. These bombings resulting in the arrest of 13 street people on charges of conspiring to place explosives in order to commit property damage; all but two have been bailed out. They are awaiting trial, set for later this month.

INDOCTRINATION



mouth and Harvard have taken similar actions and many colleges all over the country are expected to follow suit.

The reforms could range anywhere from merely abolishing compulsory ROTC to reducing the program to an extracurricular activity.

Perhaps the trend will cause the Pentagon some inconvenience, since it depends on ROTC for many of its field officers.

But according to a Pentagon colonel, "The production is what we want it to be."



Dear Boys and Girls:

This is a warning to all commanding officers of induction stations. There is great danger that all of you will come under prosecution this spring for violating the following law:

Section 12(b) of the Military Selective Service Act of 1967 (50 U.S.C. App. Section 462(b) provides): "Any person . . . who forges, alters, knowingly destroys, knowingly mutilates, or in any manner changes any such (registration or classification) certificate or any notation duly and validly inscribed thereon . . . shall upon conviction be fined not to exceed \$10,000 or be imprisoned for not more than five years, or both.

Army Regulation 601-270 provides in Section IV, Paragraph 104:

"All registrants found acceptable for military service will at the time of induction, surrender their SSS Form 2 (Registration Certificate) and their SSS Form 110 (Notice of Classification). The commanding officer of the induction station will insure that these forms are destroyed by macerating, shredding, or burning"

I culled this from an excellent new publication: Anti-Draft Notes (for draft counselors), New York Draft and Military Law Panel, 25 East 26th St., New York, N.Y. 10010. Incidentally, if you need a lawyer for a draft case outside of D.C., write or call Loni Levy of the above-named group. They maintain a nation-wide referral service to some 300 attorneys who are engaged in Selective Service litigation.

GENERAL MARSBARS



Dear Brother Marsbars:

I am two weeks away from splitting (this base). I'm heading for Canada, where I hope to stay the rest of my life. What kind of a chance do I have once I get there? Will they deport me or punish me? Who should I see when I get there? Also give me any other dope I should have before I make my move. Answer this right away as I'm leaving the Free Press area the end of February.

A Soul Brother

Dear Soul Brother:

You need to get hold of Vol. I, No. 3 of The Rebel, An Exile Publication, c/o S. Gruber, P.O.B. 611, Station H, Montreal 25, Quebec, Canada. Also get from the same source a Fact Sheet on the Legal Status of Military Deserters in Canada, prepared by the American Deserters Committee.

Addresses of other groups sympathetic to your hassle:

ALBERTA: Calgary Committee on War Immigrants, Station B, Box 3234, Calgary, Canada, (403) 243-5037.

BRITISH COLUMBIA: Vancouver Committee to Aid American War Objectors, P.O. Box 4231, Vancouver 9, Canada, (604) 738-4612.

ONTARIO: Toronto Anti-Draft Programme, mailing address: P.O. Box 764, Adelaide Street Station, Toronto 2B, Canada; street address: 2279 Yonge Street, Suite 15, Toronto 12, Canada, (416) 481-0241. American Immigrants Employment Service, c/o Naomi Wall, 921-1926.

QUEBEC: Montreal Council to Aid War Resisters, P.O. Box 231, Westmount Station 6, Montreal, Quebec, Canada (514) 931-3007.

GENERAL MARSBARS

Dear General Marsbars:

How do draft boards know how many or who to draft?
How can this be done fairly?

PROBABLY NAIVE

Dear Probably Naive:

Section 5(b) of the Military Selective Service Act of 1967 (50 U.S.C. App. Section 455(b)) governs the manner in which local boards are assigned quotas for the monthly call-up. Here's how it works: In the middle of the month each local board sends to the State Director an estimate of the number of I-A's (the statute says: "the actual number of men . . . who are liable for such training and service but who are not deferred after classification. . . .") it will have available in the following month. The State Directors send this information on to General Hershey, who, having been instructed by the Pentagon as to how many men to induct that month, assigns quotas to each state according to its pool of I-A's. The inequities of this method are obvious: predominantly white and middle-class boards get relatively low quotas while boards with a large proportion of poor or black registrants are drawn on more heavily. Most people are under the naive impression that the quotas are set according to the population (or at least the adult male population) of a board's area. Not so, sir. No, sir.

GENERAL MARSBARS



Dear General Marsbars:

I heard recently that one can now be an atheist and be a conscientious objector. How can this be? I thought there was a clause about "religious training and belief." This is important to me since I have never had any hope that I was a CO until I heard that.

RICHARD LOWENSTEIN

Dear Richard Lowenstein:

You should look up and read UNITED STATES v. SHACTER, 37 U.S.L. Week 2349 (D. Md., Dec. 12, 1968). It makes interesting reading. Briefly: Shacter had been brought up in the Jewish faith, and although he had renounced orthodox Judaism and now openly stated that he was an atheist, he asked his local board to grant him a C.O. classification. The local board refused, and Shacter was subsequently convicted for refusing induction.

The Maryland District Court reversed the conviction, holding that there was no basis in fact (meaning facts upon which the board might reasonably conclude that the registrant is undeserving of the classification) for denial of Shacter's C.O. claim. The court found that Shacter still retained many of the "basically religious concepts that had been taught him earlier." One of these concepts was an "abhorrence of killing another human under any circumstances." The court also attached great significance to the terminology used by Shacter in presenting his claim. "Words used by defendant such as 'holy entity', 'sin', 'sacred', and 'mortal human soul' indicate that if defendant's present unorthodox views were not the direct result of religious training and belief, they certainly have a clearly discernible connection."

Under the holding of this case, the fact that a registrant is an "atheist" does not automatically mean that he cannot qualify for a C.O. classification. If his views are the product of essentially religious training and experience, and if his atheism is a product of faith which occupies the same place in his life as an orthodox belief holds in the life of a religious individual, then he would be entitled to such classification. Counsellors should carefully assist such registrants in the use of religious-type terminology to further such claims.

GENERAL MARSBARS



JACK BE NIMBLE- JACK BE QUICK

by Graham O'Phoane



There is a gay little man on the Washington music scene who is determined to turn you on to the underground sound . . . so long as there's a buck or two in it for him. The gentleman to whom we refer is J. A. the D. J., otherwise known as Jack Alix.

Presently, Alix is claiming to have the only underground radio show on the AM dial in Northern Virginia. His show originates from WEEL, a rural Fairfax station with a limited signal.

Very little has changed in Alix's delivery since his days with WEAM and WPGC. He is still a screamer and runs the station jingle between every other cut, while another cartridge reminds the listener that he is tuned in to "The New Jack Alix Show". Long cuts are often shortened and occasionally, his somewhat limited audience is treated to "psychedelic gold", this evidently being equivalent to Top-40 Good-Guys Gold (certainly not to be confused with Acapulco).

It is somewhat ironic that Alix has ended up at WEEL, for it was at this small station that he launched his career as a disc jockey in the early 1960's.

In addition to the radio program, Alix had emceed the Wing Ding Show on Channel 20. This had been formerly a five-day-a-week afternoon program but due to lack of response on the part of studio participants and his personal ban on inter-racial dancing, he lost the daily program and was shifted to a Saturday night slot opposite The Jackie Gleason Show. His ban on inter-racial dancing resulted in a massive civil rights demonstration and picketing outside of Channel 20's studios. This was covered locally by CBS News and was professionally embarrassing to the station management. A change of policy quickly ensued. (Scrapping the Wing Ding format, Alix is experimenting with an underground TV format. With this Alix presents local rock groups, discussions on formerly taboo subjects, dancing, and underground newscasts. This is the nation's first underground television show, one hour a week. -- Ed.)

Alix's foot has, at times, seemed inseparable from his mouth. Once during a commercial for Discoscene Magazine, a former sponsor of the TV show, he told his audience that they no longer needed to buy THE FREE PRESS since all the "inside info" was contained in Discoscene's underground supplement (printed on the reverse side of the "free poster" contained in each issue).

In recent years, Alix has achieved notoriety in several areas, not the least of which was his handling of the Jefferson Airplane Show at the Sheraton-Park ballroom in December 1967. According to a review appearing in The Washington Post, there was "a disagreement between the Airplane's manager, Bill Graham, and a local disc jockey for station WPGC, Jack Alix."

Graham was quoted as saying, "I can't stand the way disc jockeys (Alix) come on: 'Hey there kids, here's that way-out psychedelic group you all have

been hearing so much about.'" (It's doubtful that Graham would dig the new Alix underground program.)

"After what one bystander described as a 'shouting match' backstage, Alix and his two local bands did not appear. Graham referred to Alix as that 'local yokel, Jake Alix' in explaining why the D.C. groups were not performing."

A brief intermission followed and Graham invited Judy Levich, then a sophomore at the University of Maryland and a member of the Student Mobilization to End the War in Vietnam, to the stage where she announced several peace rallies scheduled for the coming week.

At the conclusion of the show, according to The Post, Alix went out into the hotel lobby with a handful of ban-the-bomb pamphlets saying, "They're Communists. Communists running this show." Parents waiting for their children assumed this was either part of the show or some right-wing fanatic.

Then there is the issue of local shows fronted by Alix. Rarely does he pay the groups he uses. According to Steve Hubert, formerly with The Resumes, "Alix comes on with promises of great publicity and paid bookings in the future but once we've played for him on a promotional basis, the rest never seems to materialize." Alix is notorious for exploiting lesser known local talent on a play-free basis, showing up just long enough to give away a few records and pick up the cash receipts. Consequently, trouble has broken out at several of his functions.

Ever wonder why you had to pay \$5.00 to see Big Brother/Jeff Beck a few months back? As a matter of interest to the Community, the Alexandria Roller Rink was supplied to D.C.S. Productions through Jack Alix for the sum of \$2,400. This is a cool \$600 more than the Arena actually cost Alix. Quite a bundle for merely signing one's name.

Like a typical businessman, Alix is trying to capitalize on a trend about which he knows little, other than its capacity to make money. According to him, his music will "freak you out", while his program "keeps your head together" (heaven forbid). If you don't believe us, give him a call on his "Rap Line" and discover that "Psych Power Lives."

Shortly after the initiation of Alix's program on WEEL, Frank Richards of Electric Brew (WHFS-FM) announced, "It has been brought to my attention that we now have some competition in the form of one Jack Alix. You might want to tune in his show; I understand that he will make you groovy . . . this thing is really getting out of hand."

Alix claims that he has the only underground show in Northern Virginia. The only things underground about Jack Alix are his ratings and his faltering image.

(Sponsors include: Clark Music, Long's Formal Wear, Allyn's Men's Stores, Tops Drive-In, and Gino's.)

TOPLESS

...bottomless, basted, undressed, down to the nitty gritty chicks. \$50. unadorned poses. All liberally basted—and liberal munch-ed! 76 pages full underground pics of frolic-ing flower-bellies who are playmates, models, strippers. All poses. All positions. Lying down, bending down, curled up, freaking (freely) free-thinking girls on a groovy side Brazil photo-zoo. Book. Girls-ville! An all-time collection of outsize nature girls from Sweden, France, Austria, Israel, Sunset Strip, Vegas, Fresno, the Caribbean. Blow your mind on this round-the-world love-in! Turns you on or your bread breaded-ly. retuned. Just \$5.00. bags you the whole bird collection. Mailed in ye olde plaidie broome-m-apper. (add 75c for rush handling). Like...do it now. Bruno Bonardi's

GIRLOGRAPHY AROUND THE WORLD

Dept. W-46 1800 North Highland Avenue, Hollywood, California 90028. (ALSO color slide sets of same chicks. 21-LUV NYMPHS, 22-FREAK OUT CHICKS, Europe, 23-FEMMES FROM FLICKS, 24-VEGAS FLOWER KITTENS \$5.00 for each set of 101)

Utchi Mood German

THE JOINT POSSESSION

301-277-8892

IS JUST WHAT YOU'VE BEEN SEARCHING FOR!
THE FINEST IN LEATHER GOODS, ANYWHERE

LEATHER CLOTHES
LEATHER ACCESSORIES
LEATHER GIFT ITEMS

ALSO LARGE SELECTION OF
POSTERS
UNDERGROUND NEWS
RECORDS
BUTTONS
SMOKE ACCESSORIES
OTHER 'HEAD-GEAR'
JEWELRY

WHERE PEOPLE CARE...ABOUT PEOPLE

Toast and Strawberries

234-2424

Cont. & R. St. African, Jamaican, Indian Imports

11-7 daily
1-6 Sundays

Young Designer Dresses
Gifts
Goods

PLAY WITH ME!

French Art Strip Poker Cards

IN FULL COLOR

Have a wild time with 52 different girls in unusual poses. Send cash, check or money order.

ONLY \$3.00

FFoBel PRODUCTS
P.O. Box 69900 Dept. P 25
Los Angeles, Calif. 90069

Fashion for The Male

The FRONT PORCH inc.
317-7th ST SE.
544-7449

MODELS

Photographer needs many girls over 18 to pose for nude art publication. Excellent pay. Call Al Love at 399-1594 8 A.M. to 2 P.M.

FRESH YOUNG HOLLYWOOD STARLETS

COMPLETELY NAKED FRONT-VIEW ACTION

SEE FOR YOURSELF, SEND 100 FOR SAMPLE OR 25 FOR ILLUSTRATED BROCHURE

\$5.00

Plastic people
Oh baby now --
You're such a drag.

Frank Zappa

EVERY THING

LEFT

INTHE

One of the ingredients that seems to be necessary to making it to the top of the proverbial heap of rock groups is a uniqueness of style, an individual sound. Case in point is the Rolling Stones. As musicians they don't sound like they have much in the way of chops at all, but no other group is really capable of sounding quite like them. And lots of people have tried. Jagger, great as he is, doesn't carry the group all by himself. The band has a particular style, and that's a lot of what makes them.

The Stones have been on the top of the heap for maybe five years now, and during this time they've been continuously evolving in terms of their style, and that's good for them, too, because if you should make it to the top and find yourself unable to change or grow in terms of style, you won't stay at the top. All of which brings us to the new (or rather latest) record by the Cream, "Goodbye" (Atco, SD-7001). The Cream had their style developed and fixed by the time they put out "Disraeli Gears", and they have not grown since, so they break up. But, before they go, they might as well milk the public with a farewell concert tour and a farewell album, each little more than a boring rehash of everything that they've done before.

Ginger Baker, Jack Bruce, and Eric Clapton are all fantastically accomplished musicians, but it has never sounded to me like they've been able to get together as a group. They have always impressed me as more of a three-way musical fight, as three incredibly strong men hitting each other over the head with clubs, but nobody giving in. Fights can be exciting to watch, but if no one ever wins and the weapons never change, you eventually get tired of watching. I got tired when I went to one of their "farewell" concerts and saw them just going through the motions, no spirit, no interest, just playing the same old tunes the same old way. This re-

cord is still more of the old tunes the same old way. Three of the six songs: "Politician", "I'm So Glad", and "Sitting on Top of the World" are live recordings of tunes that they have already done on record, and the other three sound like rejects from the studio sessions for "Wheels of Fire". Actually, the whole album sounds like Atco took everything they had left in the can after "Wheels of Fire" and put it out to capitalize on the group's popularity. Save your money or go buy "Disraeli Gears" if you don't already have it.

Another group that hasn't changed much stylistically since they've been in the public awareness is the Jefferson Airplane. They're still doing the same sorts of songs they were doing on "The Jefferson Airplane Takes Off", but they just keep getting better at what they're doing. The group's playing and singing have improved fantastically in the intervening years. They have a new album out called "BLESS ITS POINTED LITTLE HEAD" (Victor, LSP-4133), all live recordings done at the Fillmore's East & West. This is their fifth album, and even if it is a little sloppier than the studio efforts, it's the best album yet. The live recording has enabled them to capture an amazing level of excitement and intensity that hasn't been present on their other releases.

There are ten cuts on this album. Two -- "Clergy" and "Turn Out the Lights" -- are just cute fillers, things that just happened to be going on when they were recording. "Bear Melt" is an impromptu, improvised vehicle for Gracie Slick and it's a little weak, too long for what happens. "Rock Me Baby" is one of those inevitable, slow 6/8 blues, with some nice instrumental work by the trio of Casady, Kaukonen, and Dryden, but a relatively undistinguished vocal by Kaukonen. Donovan's "Fat Angel" works well, mostly again because of what the instrumental trio does. The other five songs: "Somebody to Love", "3/5's of a Mile in 10 Seconds",

"The Other Side of this Life", "It's No Secret", and "Plastic Fantastic Lover", have all been done somewhere else before, but they've never been done like this. The instrumental trio builds this incredibly swinging, churning, bubbling mass of sound over which and sometimes weaving in and out of are laid the amazing intense vocals of Slick, and particularly Marty Balin. There are a few occasions on this record, especially on "3/5's of a Mile" when Balin just screams out the vocal, because it's the only way to keep up with the level of intensity that the band has built.

The one rather odd thing about this record is that, except for "Fat Angel", which he sings, Paul Kantner is rarely heard, either singing or playing rhythm guitar. But the absence of the rhythm guitar is not really that bad. Dryden, Kaukonen, and Casady fill up all the holes. Casady's playing on this album puts him way above any other bass player in rock, as if he wasn't there already. He has the ability to play relatively simple chord changes and make them sound like much more than they really are.

It's all in all an amazing album. It completely manages to capture the kind of spirit of a live performance, the kind of thing that as yet no one has quite been able to get in the studio.

by R. Greene



FREE PRESS HAPPENING Photo by Steven Blum

Sirs:

Man, the MC5 sure are groovy. Smoke mucho dope, tease hair, pose for publicity pics nude, with beads. I mean, they're really original, right?

Used to be most rock and roll records were consumed by 13-14-year-old girls. The emergence of Dylan, Beatles, Stones, blah blah brought a new level of sophistication and an appeal to a more mature public (be assured I'm not bad-rapping pre-1964 rock).

Now it appears MC5 would take us back to the pre-pubescent period. Who else would fall for MC5's hype but 13-14-year-old teenies? Their record better be a fucking blockbuster or they'll sink into the oblivion they deserve for attempting to push this shit on us.

Kick out the MC5, mother-fuckers.

John Bickler
El Monte, Calif.
(from ROLLING STONE)

Street Fighting Man

Everywhere I hear the sound of marching, charging feet, boy.
Comes summer here and the time is right for fighting in the street, boy.
Hey, think the time is right for a palace revolution.
But where I live the game to play is compromise solution.
Hey, said my name is Disturbance
I'll shout and scream
I'll kill the king.
I'll rail at all his servants.

CHORUS: But what can a poor boy do except to
Sing for a rock 'n' roll band.

Guess in sleepy London town, there's just no place for a street fighting man.

Unusual Sex

Sex education books & films, gynological studies, girls of all colors & nationalities, young males, dominant types, polaroid studies, open crotch photos, models to pose to your instruction by mail, etc. Sophisticated desires: erotica, starfilms, action films, homosexuality, lesbianism, etc. M & F artificial organs, aphrodisiacs, sex aids, unusual garments, stag records, etc. Swingers, uninhibited correspondence, inter-racial, cancel-out & homo philo clubs, etc. These are only a few of over 1,000 items - the most complete catalogue of adult products ever assembled. Many sources advertise in no other publication, and over 20% are from far away countries. This \$10 value can be yours for only 1.50 when you become a discreet, satisfied user of the Adult Yellow Pages. No matter how bizarre it is, you'll find whatever you seek or subconsciously desire.

KR-ENT
P.O. Box 636 Dept. A
San Francisco, CA 94101

The Sunflower Seed

featuring leather
Dance Sandals by Michael
Coats Skirts
Hes Wisconsin / NEMA Posters
Leather Black Lights
Dell Bottoms 59¢ Incense
with this ad. Clothing
Hedgears, etc.

THE SOUND FORM

MUSIC FOR THE PEOPLE

GOD DIED JANUARY, 1969

By Peter Novick

At twelve noon on January 31, 1969, a self-proclaimed spiritual master, who claimed to be the avatar, died in India. His followers have lived in the faith that he was the present-day incarnation of Jesus Christ, and was to have saved the world. However, before he died, Meher Baba predicted that he would spread his message to all of mankind; a message which he had not delivered. With faith in their leader reaching the strains of doubt, the WASHINGTON FREE PRESS interviewed one of his followers in the nation's capital, Ken Lux.

KL: Meher Baba died on January 31, at 74 years of age. He had already given out a birthday message for his 75th birthday -- and the message can be paraphrased: "If you love me because you expect gain, then you do not love me; you must love me because I am love itself." His death shows that the truth is independent of particular form.

WFP: Baba, of whom you are a follower, claimed to be the Avatar, as was Jesus Christ. Why do you feel he was the Avatar?

KL: That is the current Christian account of Christ's mission. All Avatars have the same mission. Their mission is to quicken consciousness in their time through a dispensation of love, and to bring those who are ready to a God realization.

WFP: So then, each man must individually accept the Avatar for the effects to be possible. Baba was projecting then his message to the world at large, with only those who were able then to accept it.

KL: No, Baba once said, "Some of my greatest lovers have never heard my name", or think of this as God's greatest lovers. All men receive his love to some degree or another. The impact of his love is yet to be felt to its fullest extent.

WFP: When will the impact be felt?

KL: We don't know the exact date and time, but Baba had indicated it will be at the point when people are most ready to receive Baba's love.

WFP: Will this be in a period soon following his death?

KL: It depends upon the pace of events.

WFP: When mankind is receiving the effects of God, will they be conscious that it was Meher Baba?

KL: I believe so, and also know that Baba's physical body was not the importance of his Avatatic mission.

WFP: Is Baba the same soul as Christ?

KL: Baba is the same soul as Christ, and as every individual soul. There is only one soul. Baba and Christ are different from you and I only in that they are fully conscious of this one soul. They automatically know that they are each other, and everyone.

WFP: What brought him into the body of Meher Baba? Was it mankind's need for it?

KL: Yes, in the sense that the Avatar is not an independent person, but a physical embodiment of mankind's longing. It is as if the Avatar is a baby in a cradle that is being woken up by mankind's rocking.

WFP: Was his mission in this incarnation a success?

KL: Baba has said that his work is completed 100% to his satisfaction. Most of us have not yet witnessed the results of this work.

WFP: How will Baba's influence be manifested? In world peace, or such?

KL: World peace will be a consequence of Baba's influence. Since his influence will go deeper than the external condition of peace.



WFP: Will he be conscious of his work?

KL: Consciousness is the very purpose of his work. Baba is the second coming of all Avatars. He is the return of Buddha, Rama, Krishna, Mohammed, Zoroaster, Christ. Moses was not an Avatar, but a Perfect Master. The difference is slight, and is too confusing to go into here. Baba has two main thrusts. One is the positive thrust of love, power, and truth. This is more than man has witnessed; I even feel it even though never having met him, and from accounts of personal meetings. Those who have met him have described it as if you were expecting a momentous event which seems perfectly familiar. The second thrust is Baba's setting up and breaking people's expectations of him. Such as his predictions about breaking his silence, which never seemed to occur. This led then to the point where their faith in Baba had to be grounded in love alone, and not rationale proof of his mariculous powers or consistencies.

Baba avoided the miraculous, because mere miracles in this day and age would not produce the effects he wanted. In Christ's time, miracles were more important to his work. There is no such thing as miracles ultimately, knowing that by definition God is all.

WFP: Baba had remained silent since 1924. What was the purpose of this?

KL: As of now, I can see two purposes. The lesser purpose is to indicate that verbalizations cannot contain the supreme reality. The greater purpose is the breaking of the silence.

WFP: Baba had predicted that he would break his silence before his death and effect a change over humanity. Yet he died without doing this. Why?

KL: To break our dependence on external forms, such as his body and even his predictions. This is the second thrust of Baba's activity.

WFP: Does this diminish his credibility as the Avatar?

KL: For many, it probably does. For his real lovers it doesn't.

WFP: Does this imply that his breaking the silence was not to be taken literally, but figuratively?

KL: It has to be taken in a sense that is different from both the categories of literal and figurative.

WFP: What do Baba's followers plan to do in the resulting period of his death?

KL: Some will go to India, and all will try to love him more and more.

WFP: So, something unknown is expected to happen as a result of his death, but still effected by Baba?

KL: Yes, something that has never happened before.

THE SIXTH SENSE

THIS IS WHERE IT'S AT:

Finally we have what you've been looking for. No need to travel to Georgetown for your gear. We have what they do and more -- at lower prices.

THE ONLY PLACE YOU CAN FIND: long-collared shirts from \$7 to \$20; bells from \$6 to \$35 (1/2 stock under \$10); embroidered vests; boots, belts, and things; gaucho & Australian bush hats; P-coats thru Edwardian styles; ties and scarves; furcoats.

COME SEE US . . . AND SAVE SOME BREAD!!!!

7404 BALTIMORE BLVD.
Upstairs. College Park, Md.
277-1322



"UTOPIA! Ugh!"

"I'm a Christian! Take your magazine and choke on it!"

"I will file a complaint if you send that vulgar magazine to my house again."

"Your new graphics shocked my local postmaster. he might confiscate the last issue."

"There are things in your magazine which are unfit for small children....."

CAN UTOPIA BE SO BAD?
Find out! \$4.00 yearly/samples \$1

The MODERN UTOPIAN

2441 La Conte Ave-Berkeley, CA 94709

Party Fun

TELL FORTUNES WITH AUTHENTIC GYPSY Fortune Telling CARDS

COMPLETE WITH EASY INSTRUCTIONS

Be amazing-be amusing. Give hours of fun. These mysterious fortune cards make you the center attraction at any gathering. Tells of loves, successes and the future. Guaranteed to delight your friends. If not fully satisfied return in 7 days. Order now. Cash, check or money order.

\$2.00

FFabel Products Dept. 711 P.O. Box 5322 Beverly Hills, Calif. 90210

FREE CONCERT

American University
New Lecture Hall
Sunday, February 23
1:00 p.m.

EXPERIMENTAL LIGHT & COLOR
by **LEON BERKOWITZ**
CORCORAN GALLERY ART
17th & M.Y. AVE. N.W.
FRIDAY-FEB 21-9PM
THE FALLEN ANGELS
THE FOGGY BOTTOM BLUES BAND

A donde vas, amigo mio?

To exile, in the ancient youth
of thy country
To grease-fried death like
a great egg on the skillet
To the sulking leaden caves of
the bureaucrat
To the well-deserved hate of thy
neighbors because you are just?

Pre-doomed a generation goes
laughingly to the Konzentrations Lager
To the beat of a different drummer
using a dead man's skin
Sunk under waves of putrescence
the new Atlantis sinks
and a million rotten bibles float
up to the surface to be eaten by squids

Many are called but none are chosen

by Ronald J. Willis



Escapement

Break away
From shackles placed by friends
After begging boundaries
Imposed by selfish ends.
And cast away desires
Fed by seeking treasured flames,
Return to quiet solitude
And the requiem of shame.

Requested on an altar
Pledged by sacraments of greed
And feed the hungry priestess
Of blood, and hate, and need,
And by the boiling river
Burn the treasury of seeds
That killed potential orchards
And replace them all with weeds.

And choking on their poison
That you stole from tarnished vaults
To hide from self the secrets
Of your endless, shallow faults,
And see the light of passage
To the realm of shadowed cross
And blindly stumble backward
And regain every loss.

Attack the air of stillness
And cut through silent tombs
That categorize forgiveness
In the archive of the doomed
And thank no one but others
Like yourself all drenched in gloom
Who had a dozen answers
For the exit from the womb.

Antimony for seekers
Of mirrored glacial dreams
And bismuth for the speakers
Who scream out all that seems
To open up for others
What is flooded out by streams
Of amalgamated iron.
Case by mercury and lead
And cast on plaster models
Of the innocent and dead.

Peter G. Novick

Realizations of the Last Soldier

by Peter Novick

I
I'm climbing above
The foxhole I built
In defense of the army I made
From the cinders of fear
And the perch sitting always in the shade

II
From the view down below
I had beat off the glow
Of any small truth that appeared
And each coming year
I had shed one more tear
Fighting the dust as it cleared.

III
Taking words as my sword
Preaching rights as my hord
With a band of loyal deserters
I had held fast my stand
To gain burning land
And exchanged volunteer misdemeanors.

IV
I jumped on the mound
I had saved for the ground
To be used for a monument temple
And created instead
Not for hollowed and dead
But for living and hard-working people

V
I see the bare truth
Peaking through the grey dirt
And walking despite how it hurts
For there's more than reward
If you fear not the sword
But believe in the dawn
Of the youth.

VI
If we could all understand
How we figured and planned
That the road was the only one way
To return us today
To the place where the clay
Was as brick as the tree was for lumber.
But the earth turned to sand
In that defenseless land
And the mountains eroded to ashes
If we all had our way
We should merely have stayed
Home and not listened to leaders.

VII
If I know what I need
And seek it with speed
I have no use for explaining
By those who would tell
What is really in hell
Instead of living in heaven.

THE JERKOFF USURIST'S INSTANT TOTAL

Freedom's Super Giant
farts in red white and blue
with a 50 star discount
extra stamps at birth
and lifetime terms guaranteed.
Colorful boasts dictate
loyal consumer response
fresh frozen progress
and a management
which is obedient cheerful thrifty
brave clean and reverent.
(Trust Buster
picked his nose
doffed his clothes
and looted the honest no springs scale.)
Democracy's dealing
in patriot sweepstakes
cash register bills
and public relations protection.
Manifest Mirage
down payment.

by l. e. a.

YIPPIE

DON'T THINK ABOUT IT TOO MUCH, CUZ

New Sexual Freedom League publication, POSITION. Mailed in plain cover. \$1. SFL, Box 14034-W. San Francisco 94114.



Are you a healthy, shapely, active 25-35, interested in swimming and sailing and a sympathetic male cat in Georgetown area? Box S WFP.

MAN, 31, wishes to meet beautiful young women from 21-27 for erotic happenings without emotional hang-ups. Send name, address, phone, and eye-opening photo to Box ERO, WFP.

Hip Bisexual Males, like to find same, 18-25, to live in New York commune, All Free. Escape. Write WFP Box 98.

CUTE LITTLE PIXIE -- blowing bubbles at "M" and Wisconsin. The tulips are still in bloom. Call Paul at 338-7359 near 6 PM.

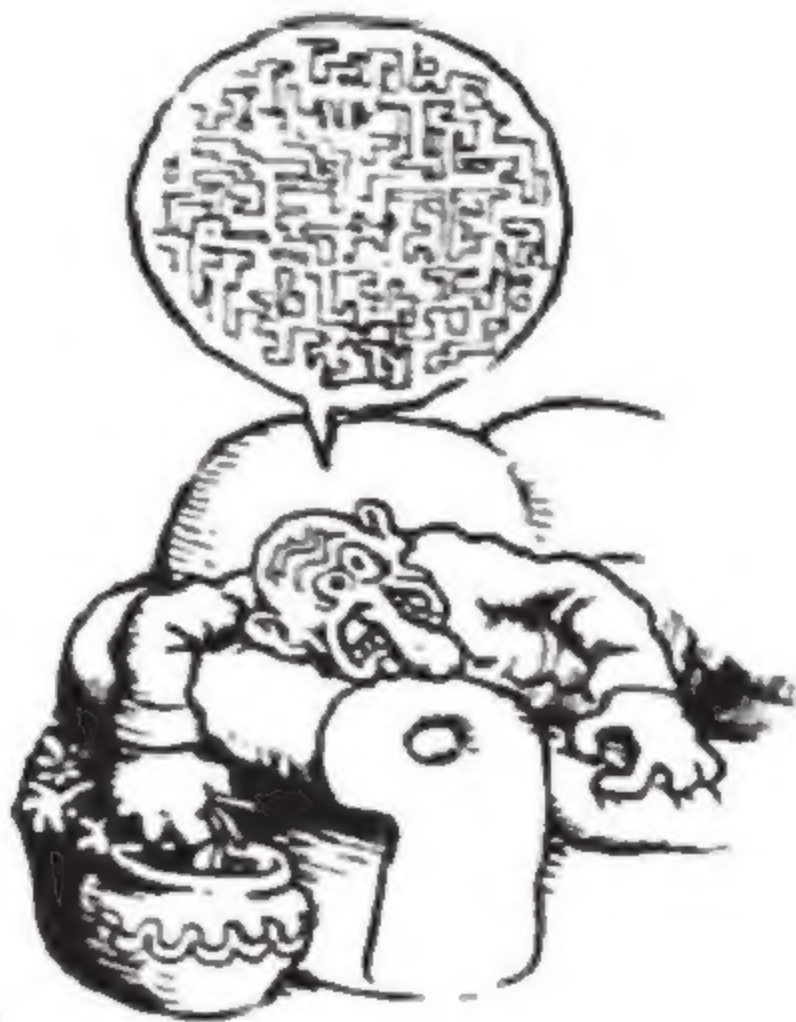
WHITE GENTLEMAN seeks passionate white lady over 30 for occasional all-out mutual gratification and fun afternoons, evenings, weekends. **UTMOST DISCRETION.** Send photo and phone first letter. Box 95, White Plains, Maryland 20695.

Artistic photographer will pay \$15 per hour for female pin-up models (not necessarily nudes) Box PDQ WFP.

HEAD back from Nam needs wheels cheap! Call 270-1643.

GOOD-LOOKING YOUNG WHITE MALE wants to meet black female for romance. Serious. Write to John of ot 45141 Box C. 20044.

ORION -- Call Home. Mother and Monroe.



I have an interesting and unusual proposition (not pertaining to sex) for a girl 18-25 who is trustworthy, secretive and materialistic. Will not discuss over phone. Call Don 521-9660 1-2 pm Monday thru Friday or reply Box MM WFP.

50¢ per line, WFP box \$1 extra

IS I WANT TO ADVERTISE IN THE WASHINGTON FREE PRESS

NAME:	PHONE:
ADDRESS:	
CITY:	STATE:
	ZIP:

Exp. people in the field of mixed-media lighting wanted. If you have any exp. working in a light show, call 833-7713.

Goodlooking white male (27) desires to meet attractive broadminded single or married females for asexual, intimate satisfying good time. Write Box 439 WFP.

BE LBOLOMOM'S WANTED. Call Boy Size 9 or 10. Call 654-3665, and ask for Jack.

FUCK THE ADMINISTRATION of DuVal and Parkdale Senior Highs. Whoa! I & H

Wanted: two bedroom furnished apartment in Georgetown or Dupont Circle Area to sublet mid-June-mid-August. Call 966-9814.

Chics & Guys -- Act -- Keep It Warm -- Student Films -- No Scratch -- Actors -- Slightless Roles -- Beat the Drill -- No Crutches -- For Student Film Festival -- Ease Up & Ring -- 338-3922.

MALE, Mid 40's, professional career, seeking meetings with uninhibited submissive gals of hedonistic nature. Hobbies include photography and exotic arts. Couples may write as I have a local swinging club going for parties and get-togethers. No prudes, phonies sadists. Write Box ABC, WFP.

FALLS CHURCH, AC/DC swinger male, new to DC area, seeks new sexual and social peeps. Am 32, handsome and hung (8 1/2"). Have groovy pad to share on permanent basis with chick or guy. NO FAGS OR FAR-OUTS. Very sincere. Need only call, 573-2870.

FREE PUPPIES - (good pay) Write WFP Box 1969. - 332-4725

African student, 36, desires to meet young lady, 20-42, for companionship, and English conversation improvement. He plays chess, checkers, etc. Box JCH. 692

Single man, executive, wishes dates with attractive, edecutated, honest, hip-type girls that enjoy outdoor life, vacation in resort on large mountain farm, if desired. Box 83B7.

Photographer needs many girls over 18 for nude art publication. Excellent pay. Call 111 1594, 8 am to 2 pm.

Caucasian male, 53, well-preserved, excellent health, considered attractive by women; satiated with conventional sex; wishes to learn to satisfy women in unusual ways. Who wants to teach me how? Single or married. Prefer young; but if sufficiently beautiful and charming, up to 35. No question of money. I am particular and choosy, but if you are the right woman I am completely at your disposal to satisfy your every whim. Send details (truthful) and revealing photograph to Box N.T. WFP. Total discretion as I seek lasting and very private relationship. **WOMEN ONLY.**

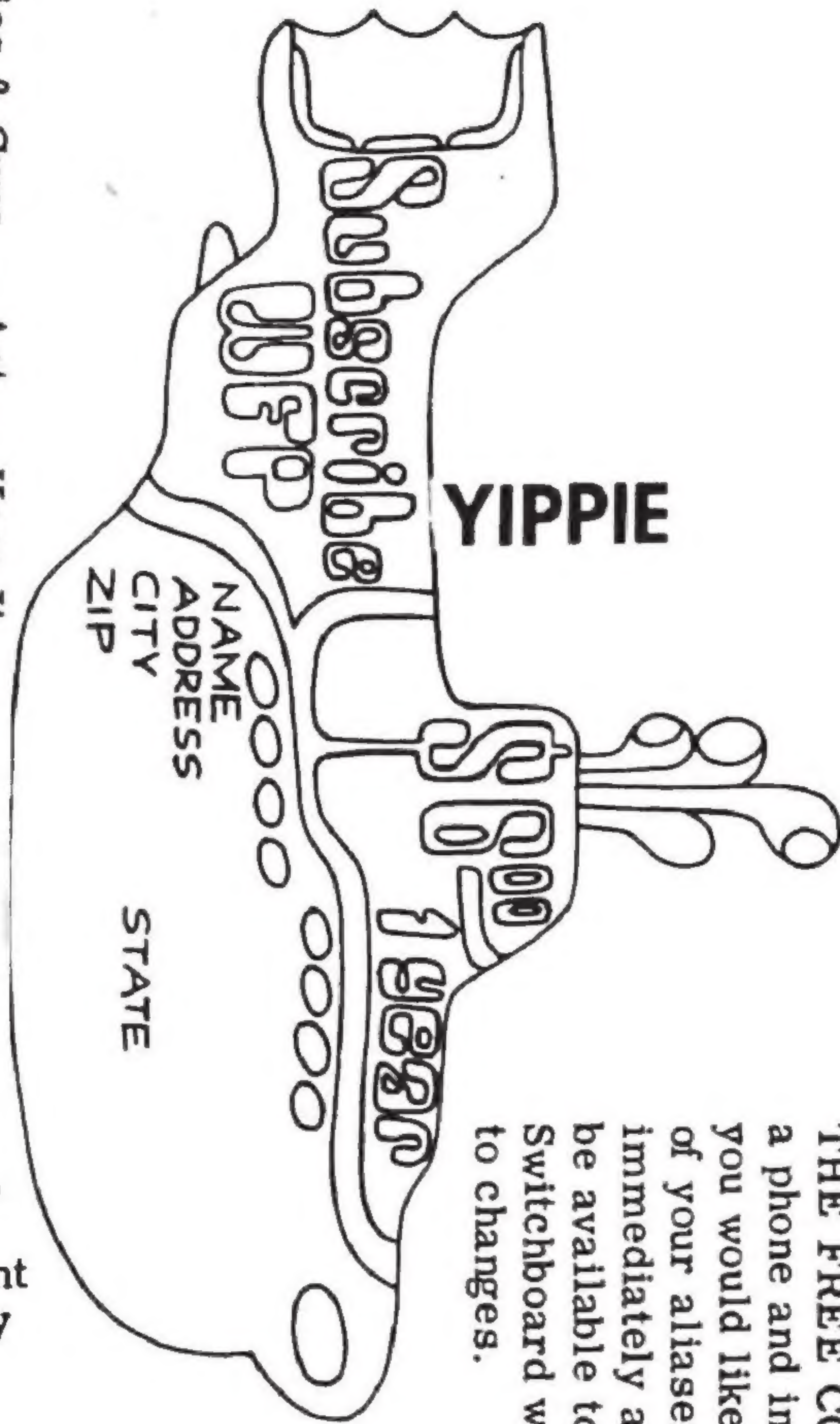
CUTE PUPPIES FREE. Owner leaving town. Call Bob, 234-4033 at night.

THE FREE CLINIC -- 9:00 PM to 11:30 PM -- Basement of Georgetown Lutheran Church, corner of Volta Place and Wise Avenue, NW. Call Switchboard for Clinic's phone (638-4301). MD's -- Monday thru Saturday PM Psychiatrists -- Monday thru Wednesday PM Group Therapy -- Tuesday, 9:00 PM

Georgetown writer-photographer has part-time work in creative atmosphere for interested girl. 3212 O St., NW 337-2181.

Georgetown writer-photographer has part-time work in creative atmosphere for interested girl. 3212 O St., NW 337-2181.

GARY JOE: Permite me vivir contigo. Te adoro -- Karen, 532-0193.



THE FREE COMMUNITY is compiling a phone and information directory. If you would like to put your name or one of your aliases in the book, call Becky immediately at 232-5725. Copies will be available to all who register, and Switchboard will be kept up to date as to changes.



If this be treason, make the most of it. (Speech on Stamp Act. May 29, 1765)

CALIFORNIA

MONDAY, FEBRUARY 17

Lecture. "Underwater Man -- His Evolution and Explorations", Dr. Joseph B. Macinnis and Mr. Jon M. Lindbergh. Museum of Natural History Aud., Smithsonian. 8:30 PM.

Film and Lecture. "Man, Beast and the Land". The Elephant House at the Zoo. 8:15 PM. Free.

TUESDAY, FEBRUARY 18

Lecture. "Major Volcanic Eruptions of 1968-69", Dr. William Melson, Associate Curator, Division of Petrology, Museum of History and Technology Aud., Smithsonian. 8:30 PM.

Classes. At GW. Attend, ask questions, enjoy yourself.

Opera. "Manon Lescaut". Opera Society, Lisner Aud., 21st and H. Call 296-8660 for tickets.

THURSDAY, FEBRUARY 20

Seminar. "Family, Schools and Morality" (1) To help you combat sex education in the public schools. (2) To give you documented facts on communist influence on the music your child hears -- rock and roll, folk music, etc. Hospitality House, 2000 Jefferson Davis Hwy. 2 PM. Free.

Films. The Creative Screen: Art Film Series. "Blinkety Blank", a film experiment by Norman McLaren employing a now-you-see-it-now-you-don't series of images, plus other experimental films, National Collection of Fine Arts Lecture Hall, 8th and G Sts., NW. Continuous showings every half-hour from 11 AM-3:30 PM. Free.

Film. "Nanook of the North". Meeting room, Hyattsville Lib., 6530 Adelphi Road, Hyattsville. 9:30 PM.

Lecture. "Self-Hypnosis -- A Possible Answer", Institute of Natural Science, 1726 Conn. Ave., 8 PM. \$2 if you have it, if not, free. Bingo Suburban Chapter of the Children's Asthma Research Community Room at Prince George's Plaza.

Opera. See listing Feb. 18.



FRIDAY, FEBRUARY 21

Concert. "Early Music Quartet." Coolidge Aud., Library of Congress. 8:30. Tickets 25¢. For Reservations call 393-4463.

Seminar. See listing Feb., 20. 9 A.M. 1:30 P.M., 7:30 P.M.

Ballet. National Ballet. G.W. Lisner Aud., 21st. & H, 8:30. Call DU-7-5544.

FREE at the Corcoran Gallery of Art. 17th and N. Y. Ave., nw. Experiment in color and light by Leon. Also The Fallen Angels. Berkowitz. The Foggy Bottom Blues Band. 9 pm.

SUNDAY, FEBRUARY 23

Lecture. "Southeast Asia" by Bernard Yoh, research scholar and writer with long experience in the affairs of China and Southeast Asia. All Souls' Church, 16th & Harvard Sts., N.W., 9:45 A.M.

Music. Sacred Harpsing and Pot Luck Supper. Folklore Society of Greater Washington. 4:00 P.M. Call Louise Spottswood, 832-5472.

Film & Discussion. "The Personal View", a Huntley-Brinkley film. Part of the Black History Series. N. Y. Ave. Pres. Church. 1313 N. Y. Ave., 9:30 A.M.

Ballet. See listing, Feb., 21.

TUESDAY, FEBRUARY 25

Film. "Coastal California: Al Wool." Wildlife film by a ranger-ecologist. Smithsonian Museum of Natural History Aud., 5:15 P.M. and 8:30 P.M.

Concert. Baroque Arts Chamber Orchestra Orchestra of Washington. Jefferson Jr. High School Aud., 8th & H St., S.W. Free.

1969. President Nixon announces that all persons under the age of 30 are to be "detained" in special "recreation" camps.



WEDNESDAY, FEBRUARY 26

Film. "Amazon". A color film depicting Amazonia, environs of a 3900 mile river sweeping across the continent of South America, that affects the life of many different Indian cultures. Museum of History & Tech., Smithsonian. 2 P.M.

Exhibit. "1968 Design Review." A major exhibition of the past year's achievements in American Industrial Design. 45 items were selected from a field of 1100 products because of their inventiveness. Products range from home furnishings to tools for heavy industry. Museum of Hist. & Tech., Smithsonian. Until May 5.

THURSDAY, FEBRUARY 27

Films. by W.C. Fields. Meeting Room Bladensburg Library, 5403 Annapolis Rd., Bladensburg, 7:30 P.M.

Play. "Who's Afraid of Virginia Woolf?" University Theatre, U. Of Maryland, 7:30 P.M. \$2.

Lecture. Hallucinatory Drugs vs. Hypnosis Institute of Natural Science, 1726 Conn. Ave., 8 P.M. \$2 if you have it, if not free.

1967. Garrison: "It is my personal belief that Oswald did not kill anyone that day."

Concert. George Washington University Concert. Lisner Aud., 21st and H Sts., N.W. 8:30 P.M. Free.

President Nixon arrives in West Germany. The youth will be there to greet him. Perhaps a simultaneous celebration in the U.S.

THURSDAY, FEBRUARY 28

Concert. The Contemporary Chamber Ensemble. Coolidge Aud., Library of Congress. Tickets 25¢, Call 393-4463 for reservations. 8:30 P.M.

Play. See listing Feb. 27.

President Nixon arrives in France. Again the youth will take to the streets--like last spring.

Classes. beginning at Banneker Community Club in Karate. (Wed. 6-8 P.M.) and Modern Dance (Thurs. 8-11 P.M.) Call 667-4491.

CONTINUING

Exhibit of posters by Lloyd McNeill and Lou Stovall. The Corcoran Gallery-DuPont Center at 1503 21st St., N.W. Until Feb. 27. Aquarium. Dept. of Commerce. 9-5 daily, incl. weekends. Free.

Boat Show. D.C. Armory. Daily 4:30-10. Sat. & Sun. 1-10 P.M.

Free U. Classes begin at Georgetown Law Center. Tues. 2:30 Urban Problems Seminar. Wed. 5:30 City Planning Lecture Series. Thursday 6:00 Law & Sociology. Classes open to all. 500 E. St., M.W.



HIGH SCHOOL STUDENTS



THE BEST WAY TO EDUCATE ONESELF IS TO
BECOME PART OF THE REVOLUTION — CHÉ

UNITE!